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A
S E R M O N

PREACHED AT

St. BOTOLPH, BISHOPSGATE,

On SUNDAY, November 24, 1754,

AT THE

OPENING of the said CHURCH.

By THOMAS JONES, M. A.

CHAPLAIN of St. SAVIOUR, SOUTHWARK.

The SECOND EDITION.

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S E R M O N

P R E A C H E D A T

S T B O T O L P H B I S H O P S G A T E

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A T T H E

O P E N I N G O F T H E S A I D C H U R C H



B Y T H O M A S W E S T M. A.

C H A P L A I N O F S T B O T O L P H B I S H O P S G A T E

T H E S E C O N D E D I T I O N

P u b l i s h e d a t t h e R e q u e s t o f t h e R E C T O R

L O N D O N :

P r i n t e d f o r J. R o s s i n g t o n , a t t h e G o l d e n L i n e i n L i n c o l n I n n

M D C C L V

As this Sermon would never have made its
Appearance in Print, unless you yourself had
desired it; you will therefore I hope, pass over
with Candour the Inelegancies of the Compo-
sition, and consider only what the Doctrines
RECTOR of St. Botolph, Bishopsgate.

REVEREND SIR, I shall say nothing of the very Unchristian
Treatment I met with from you on the Day
I delivered this Discourse, but I have
IN Compliance with your Request I have
published the following Sermon. I ac-
knowledge myself accountable to you (as Rector)
for what I advanced in your Pulpit; and you
have now an Opportunity of *confuting* whatever
you shall find contrary to *sound Doctrine*; but
you must at the same Time give me Leave to
tell you, that I am fully persuaded, in my own
Mind, that I have advanced nothing contrary
to the Gospel of Christ, and the Doctrines of
our own Church.

As you were pleased to direct me (during
Divine Service) to take Care how I advanced
any Thing contrary thereto; and did, after
the Sermon was over, accuse me, in a very
extraordinary Manner, of having asserted many
Things I could not defend; you will, I
presume, think it incumbent on you to shew
what your Objections are.

As

DEDICATION.

As this Sermon would never have made its Appearance in Print, unless you yourself had desired it; you will therefore, I hope, pass over with Candour the Inelegancies of the Composition, and consider only whether the Doctrine be true or false.

I shall say nothing of the very Unchristian Treatment I met with from you on the Day I delivered this Discourse, but shall take my Leave, with praying the great and adorable God *to lead you with his good Spirit, and to direct you in the Way according to Godliness.* I am,

REVEREND SIR,

Your very humble Servant,

T. JONES.

P's A L M xlviii. 9.

*We have thought of thy Loving Kindness, O God, in the
Midst of thy Temple.*

In the other Translation it is the 8th Verse, and is thus render'd.

*We wait for thy Loving Kindness, O God, in the Midst of
thy Temple.*

THIS was the Language of a very great and powerful Monarch, who, at the same Time that he presided over a great and flourishing Kingdom, and had Abundance of Soldiers and Servants under him, and could say unto one Man go, and he went, and to another come, and he came; was so far from being puffed up, and conceited with these great Privileges, that we frequently find him acknowledging the divine and merciful Hand, that raised him to this Degree of Magnificence, and confessing his Unworthiness of the Blessings he received. He did not, what too many of our modern Infidels do, ascribe his Prosperity to Chance, Fortune, or his own Industry and Merit, but always resolved the whole into the Love and Goodness of his God.

When this great Man was persecuted and derided by his own Subjects, (like the true *David* he was designed to represent) when he was reviled, he reviled not again.

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He was often affected with a Sense of his Infirmities, and as often repaired to the Throne of Grace, for Help and Assistance. He was sensible of the Danger his exalted Station exposed him to, and accordingly looked up to God, for a constant Supply of his Grace, to enable him to do what was pleasing in his Sight.

This is the Difference between the Children of God, and the Men of this World: The former know too well their own Weakness and Insufficiency to trust to themselves; for which Reason they place their whole Trust and Confidence in God, and are accordingly aided and supported by him; and the latter, full of themselves, conceited with their own Abilities, think it beneath them to call upon God; and therefore generally perish in the Work of their own Hands. But it was the peculiar Happiness of *David* to be taught of God, he was led by his Spirit, he knew too well where his Help was laid, not to have Recourse to it whenever he was in any Distress or Trouble. As he was thus enabled by divine Grace to rule his People prudently, and to manage all his temporal Concerns with Discretion; so, by the same powerful Principle, was he directed to look forward to a happy Eternity. He looked forward by Faith to *Jesus Christ*, the great Sacrifice, who was to appear, and thereby made his *Calling and Election sure*.

David, whatever some may imagine to the contrary, was a sincere *Christian*, and believed in *Christ*, who was to come: All the Difference between the believing *Jews*, and sincere *Christians*, is, that the former believed in *Christ* who was to come, whereas the latter believe in *Christ* who

who is come. *David*, as well as *Abraham*, rejoiced to see the Day of Christ, and he saw it and was glad. Nay, *David* himself was a remarkable Type of Christ. He was one of those Worthies St. Paul speaks of, who died in Faith. He looked up to that Rock which followed his Forefathers, and that Rock was Christ. Throughout his Book of Psalms, Christ and his Church are painted out and described: In this Psalm he describes the Advantages arising from the Redemption of Man by Jesus Christ; and sets forth the peculiar Ornaments and Graces of his Church, under the Type of the Jewish Temple; in the 9th Verse he declares what Blessings the Faithful expected therein; *We have thought of thy Loving Kindness, O Lord, in the Midst of thy Temple.*

These Words I have selected for your present Meditations, and hope they will furnish us with no unuseful Reflections on this Occasion.

May therefore the Holy and Eternal Spirit incline all our Hearts to an humble Dependence on him, that we may wait for, and receive the Loving Kindness of the Lord, in the Midst of his Temple!

In my following Discourse I shall endeavour to shew,

I. What it is the Church of God, by the Mouth of *David*, professed to expect, *The Loving Kindness of God.*

II. Where this Loving Kindness was to be met with, in his Temple. *We have thought of thy Loving Kindness, O God, in the Midst of thy Temple.*

First,

First, Then, I am to shew what the Church of Christ, by the Mouth of *David* in this Psalm, professed to expect; even the *Loving Kindness of the Lord*. We have thought of, or, we wait for, thy Loving Kindness, O God. This Loving Kindness then, desired and prayed for, was, Pardon of their Sins, and eternal Life. They not only expected temporal Blessings, but also depended on *Christ*, who was to come, for Redemption and Salvation.

It has been indeed supposed, that the *Jews* looked no farther than this Life; that they were bid to expect temporal Blessings only. But can it be supposed, that the Eternal God, who had designed the Redemption of Mankind from the Beginning, would not reveal it to those, to whom he so manifestly displayed himself?

Is it natural to suppose, that those Men, whom he owned as his faithful and beloved Servants, should be Strangers to his gracious Intentions; that the *Israelites* (the obedient ones I mean) should undergo such a Variety of Hardships, in the Prospect of earthly Happiness only; especially, seeing great Part of their Lives would be spent in attaining that Happiness, when, by Reason of Age and Infirmary, they would hardly be in a Condition to enjoy it? surely No. The temporal Blessings proposed to them, on their Obedience to God's Law, were Types or Figures of that eternal Happiness *Christ Jesus* was to purchase for those who would repose a settled Faith and Trust in him; to this great End did all their Sacrifices and Services tend. The Hardships they underwent, the Afflictions and Trials they met with, were too striking a Picture of the Calamities incident

dent to human Life; for them to expect any real Happiness from any Thing here below.

Their peaceable Enjoyment of the *Land of Promise*, represented the *Rest* reserved for the *People of God*, in too strong and lively Colours, for them not to see where they were to fix their Hopes and Desires. However unfashionable this Doctrine may appear, it is nevertheless the Determination of our own Church, in her 7th Article.

“The Old Testament is not contrary to the New :
“ For both in the Old and New Testament, everlasting
“ Life is offered to Mankind by Christ, who is the only
“ Mediator between God and Man, being both God
“ and Man : Wherefore they are not to be heard, which
“ Feign, that the old Fathers did look only for transi-
“ tory Promises.”]

This too is the Language of Scripture ; for throughout the New Testament (which I look upon to be the best Commentary on the Old) the Sacrifices and Services of the *Jewish Law* are appropriated to Christ ; the Book of Psalms is particularly applied to him and his Church ; nor is there a single Passage quoted out of the Psalms, but what is mentioned and applied as relating to him.

Christ himself declared, that he must fulfil all Things, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning him.

Farther, if it be true, as our own Church, and the holy Scriptures have determined, that all Mankind fell with Adam ; and that there is no other Name under Hea-

ven, given among Men, whereby they can be saved, but only the Name of our Lord Jesus Christ, it will appear highly necessary, that the Patriarchs and Fathers under the Law, should have had a comfortable Prospect of that Redemption; it was revealed to Man, immediately after his Fall, was continued and handed down to the true *Israelites*, in various Types and Prophecies, and at last fully compleated by the Coming of *Christ in the Flesh*.

The Author to the *Hebrews* has asserted, that many of the old Worthies *died in Faith*; that their doing acceptable Service to God, was entirely owing to their Faith; and a greater than he has told us, that *Abraham rejoiced to see his Day, and by Faith He saw it and was glad*.

This Day of Redemption the believing *Jews* looked for and expected; they did not pretend to challenge eternal Happiness by their own Works (as too many who call themselves *Christians* do) but depended on Christ for Salvation. This was the Loving Kindness they thought of, and waited for. They were sensible they were Sinners, they knew they had incurred the Displeasure of God, but they did not go about to pacify his Wrath in their own Strength; but offered Sacrifices and Oblations to make Atonement for their Transgressions. These Sacrifices were Emblems or Pictures of the grand and all-atoning Sacrifice of Jesus Christ; and the *Jews* understood them in this Sense; nor can the various Institutions and Ceremonies of the *Jewish Law*, their Offerings, Washings, Purifications, and many other Appointments, be any otherwise accounted

counted for, than as they were designed to foreshew, by way of Figure, the great Atonement that was afterwards to appear. A small Acquaintance with the original Scriptures, will convince any one of this Point more fully, and whoever will read, carefully and attentively, the Epistle to the *Hebrews*, will be confirmed in this Opinion.

We see then, that the Church of God, by the Mouth of *David* in this Psalm, professed to expect Redemption from Death, and Forgiveness of all their Sins. The whole of the Old Testament was designed, either to keep that People from Idolatry, or to point out and describe the Lord Jesus Christ, in his various Offices and Relations to his Church. This was the *Loving Kindness* they thought of in the Temple of *Jehovah*; and a *Loving Kindness* it surely is for God to take Compassion on his sinful rebellious Creatures, and to find out a Way of eternal Salvation for them, was surely a *Love that passeth Knowledge*. This, my Brethren, is the *Loving Kindness* *David* prayed for, and this is what we must meet with if ever we are saved. We must have an Interest (let the Infidel and Profane say what they please, let them deride the Doctrine as much as they will) we must have an Interest in our blessed Redeemer, if ever we expect to see God.

The *Loving Kindness* in the Text implies indeed all spiritual Blessings, Pardon of Sins, and Promise of Glory. When Man was revolted from God, and had no other Place to flee unto, the amazing Love of our merciful Redeemer manifested and displayed itself. *Eternal Life, that free Gift of God*, was, what the believing Jews earnestly

earnestly fought after. This Gift is still ready to be dispensed to all those who are prepared thankfully to receive it. O that all here present may be so wise as to embrace it! But then we must remember, that we have it not in our own Power, to give ourselves this Loving Kindness; we must not set up for our own Saviours. We must be saved in the Way and Manner God has appointed; or be lost for ever.

Which brings me to shew, in the *Second Place*, Where this Loving Kindness is to be met with, in God's TEMPLE. *We have thought of thy Loving Kindness, O God, in the Midst of thy Temple.*

We have already observed, that by Loving Kindness is here meant, that remarkable Loving Kindness of God, in redeeming Man from Death. It does not indeed preclude temporal Blessings, nor is it only confined to them. The Love of God carries with it the *Promise of the Life that now is, as well as of that which is to come*: This Dispensation of Mercy they were to wait for, and receive, in the Temple of *Jehovah*; here it was their public Services were to be paid.

The Temple, under the Law, was appointed by God himself; and the *Jews* were commanded to perform all Acts of public Worship in the Place where the Lord their God had chosen to *put his Name*. Now we are not to imagine, that eternal Salvation was confined only to the Temple, as a Temple made with Hands; that it was in Regard of the Building, or outward Ornaments of it, that they were to be accepted; nor even in Regard of the very Ordinances

Ordinances themselves: For we are told, that *the Blood of Bullocks and Goats could never of themselves take away Sin.* Something higher, then, is intended in all this. This **TEMPLE** is *Christ*, it is in *Christ alone* we are to wait for the *Loving Kindness* of the Lord. That the Temple was a Type of *Christ's Body*, is a known Truth. Our Redeemer himself uses the very Expression, *Destroy this Temple, and in three Days I will raise it up.*

The Tabernacle we know, (after the Model of which the Temple was built) was described to *Moses* by God himself. *See thou do every Thing* (saith he) *according to the Pattern which I gave unto thee in the Mount.*

Here their public Worship was solemnized, to inform them, that all their Prayers and Supplications were to be offered up, through the Merits of *Christ*; here their Sacrifices were brought, intimating, that without *shedding the Blood of Christ Jesus* there was no Remission.

It would take up more Time, than the present Opportunity will allow, to describe the several Parts of the *Jewish Temple*, and to shew the Relation they bore to *Christ*: The 9th Chapter to the *Hebrews* dwells very much upon this; we have a general Description of the Tabernacle, or Temple, in the five first Verses of that Chapter. *Then verily the first Covenant had also Ordinances of divine Service, and a worldly Sanctuary.* For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, and the Shew Bread, which is called the Sanctuary. And after the second Vail, the Tabernacle which is called the Holiest of all; which had the Golden Censer, and the Ark of the Covenant, overlaid

round about with Gold; wherein was the Golden Pot, that had Manna; and Aaron's Rod that budded; and the Tables of the Covenant; and over it the Cherubims of Glory, Shadows of the Mercy-seat, of which we cannot speak particularly. All these were remarkably descriptive of the Christian System.

I shall only mention at present the Holy of Holies. This was a known Type of Heaven. The High Priest, who entered into it once a Year, denoted the Entrance of Jesus Christ, our Gospel High Priest, into Heaven itself, the true Holy of Holies, to obtain eternal Redemption for all his faithful Servants. The Cherubim on the Mercy-seat, were an hieroglyphical Representation of the adorable Trinity; and as the High Priest offered Incense before those emblematical Faces, so does Christ, in his mediatorial Capacity, offer the Incense of his Merits, before the real Faces in Heaven. The Holy of Holies, with its Appurtenances, is expressly called by the Apostle the Pattern of Heaven; for, speaking of their being sprinkled with Blood,

He saith, It was therefore necessary, that the Patterns of Things in the Heavens should be purified with these; but the heavenly Things themselves with better Sacrifices than these. For Christ is not entered into the holy Places made with Hands, which are the Figures of the True, but into Heaven itself, now to appear in the Presence of God for us. So, in applying this to Christ, he saith, now when these Things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the Service of God; but into the second went the High Priest alone
once

once every Year, not without Blood, which he offered for himself, and for the Errors of the People. The Holy Ghost this signifying, that the Way into the holiest of all was not yet made manifest; while as the first Tabernacle was yet standing, which was a Figure for the Time then present.

And again, Christ being come, an High Priest of good Things to come, by a greater and more perfect Tabernacle not made with Hands; that is to say, not of this Building; neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us. This last Passage, I think, clearly shews the Design of the Temple under the Law. We see then, that the Fathers under the Law expected eternal Redemption by the Blood of Jesus Christ as they waited in the Temple, which was a Figure of the true Tabernacle not made with Hands: So are we to depend intirely on his Merits for Pardon and Salvation.

Christ's Manhood is the Temple, where God's Altar is erected. Whoever partakes of this Altar, shall be cleansed and sanctified. We read in the Law, that whoever neglected to go to the Temple to worship and make his Atonement, was to be cut off from his People; so now, whoever refuses to repair to Christ the Living Temple, must expect to die in his Iniquity.

I am very sensible, that this Doctrine gives great Offence to the *Self Righteous*; to those, who will claim Heaven by their own moral Virtue. But this is nevertheless the Language of Scripture, let them say what they please. A crucified Saviour, to the natural Man, has

has no *Form* nor *Comeliness* in him, that he should desire him; he still continues to be despised and rejected of Men; but to the humbled and converted Soul he is a Redeemer, mighty to save. To this living Temple, my Brethren, let us all repair; to this true Sanctuary, which the Lord pitched and not Man. The Doors of this Temple are ever open to receive all, who come in Faith and Humility. *I am the Door*, saith Christ; *by me, if any Man enter in, he shall be saved; and go in and out and find Pasture.* This is the only City of Refuge we have to flee unto, when the *Avenger of Blood* pursues us at our Heels. When all earthly Comforts fail, the Sense of Christ's redeeming Love will fill us with all Joy and Peace in believing. If we are dead in *Trespases and Sins*, he will not fail to rouse us, with an *awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light.* When our Consciences present us with a black Catalogue of Crimes, when we are oppressed with the Weight of Sin, upon our sincere Repentance, he will speak Peace to our Souls, *he will not remember the Sins and Offences of our Youth, but according to his Mercy will he think upon us for his Goodness.* He will remove far from us our Sins and Iniquities; he will strip us of the filthy Garments of our own Wickedness, and he will clothe us with the *Robes of his Righteousness and Salvation.* Let us then draw nigh to our Redeemer, and he will draw nigh to us. *He will not break the bruised Reed, nor quench the smoking Flax. He knows whereof we are made, and remembers that we are but Dust.* Turn ye then unto the Lord Jesus, for he will have Mercy upon you, and unto
our

our God, for he will abundantly pardon. Whosoever cometh unto him, he will in no wise cast out.

This is the Happiness attending the Christian Religion: Comfort here, and Happiness hereafter. Here we have Balm for all our Wounds. All Systems of Man's Invention fall very short of the End they propose; but in the Religion of the Cross, in that Dispensation which is brought to Light through the Gospel, Mercy and Justice have met together, Righteousness and Peace [or Reconciliation] have kissed each other.

As the Words of the Text have been fully considered, with regard to their spiritual Meaning, I would beg Leave to add a Word or two upon them, in their literal Sense.

Let us wait for the Loving Kindness of the Lord in his Temple, i. e. let us use the outward Ordinances and Means he himself has appointed. Publick Worship is one principal Means we have in our Power, of declaring to all the World that we are *Christians*. If the *Jews* were commanded to repair constantly to their Temple, where the Redemption of Mankind was figured in Miniature only; we certainly are bound to attend on God's Service, who have it described in full Proportion. Be constant then in your Attendance at God's holy Temple, where he more immediately delights to dwell. *Reverence his Sanctuary*; for altho' we do not, (as some would insinuate) ascribe any inherent Holiness to these Places, which are set apart for divine Worship, yet most certainly, so far as they are consecrated to his Service, they have a relative Holiness at least.

The Temple under the Law was really holy, Being of God's Appointment, and, in every minute Particular, typical and descriptive of the *Christian* Scheme. But common Decency will dictate a becoming Veneration for the House of God.

What I would at present inculcate is, your constant Attendance at this holy Place. As you have repaired and beautified your Church, let me advise you to resort to it. It is not the adorning the Place, it is not saying *The Temple of the Lord, the Temple of the Lord*, that will stand you in any Stead; unless you attend on his holy Ordinances dispensed therein. The general Neglect of publick Worship, is a Scandal to this People and Nation.

If a poor *Indian* could be made acquainted with the great and glorious Privileges of the Gospel, what would he give for the Opportunities afforded you! How glad would he be, if any should say unto him, *We will go into the House of the Lord*. Will not then, these unenlightened Souls rise up in Judgment with you and condemn you, if you neglect so great Salvation? Is it not a Disgrace to every one, who calls himself a *Christian*, to be so eager in resorting to Places of publick Diversions, and at the same Time so cold and remiss, so indifferent about attending on the Worship of God? Is it for this, our God has sent the Knowledge of his Salvation to this Island? Is it for this, that he has preserved to us the purest Religion? *O tell it not in Gath, publish it not in the Streets of Askelon.*

Let me advise you, for your own Sakes, not to forget the assembling of yourselves together, as the Manner of some is.

is. Be constant in your Attendance in this Place ; and when you are here, consider whose Presence you are in. Remember, that the great and tremendous God, before whose Face Mountains melt, and the perpetual Hills do bow, is now in this Place. He sees the inmost Thoughts and Recesses of your Souls. He sees whether you come with an humble Faith, and Desire of being strengthened and assisted in your *Christian* Progress ; or only to criticise on what you hear, and by that Means *reject the Word of God against yourselves.*

Let this Consideration then excite you to a becoming Seriousness in devotional Duties. By this Means your Hearts will be warmed with the Love of God, and you will receive the comfortable Witness of it to yourselves. Be not contented with an outside formal Shew of Religion ; but beg of God to give you the Religion of the Heart. It is not the being Members of the best Church, that will stand you in any Stead, unless it be a Means of uniting you to God. Be not contented then to rest in the outward Courts, but press into the Holy of Holies. We must serve the Lord our Redeemer, in a living Temple, renewed and sanctified by the Holy Ghost ; let us implore his Divine Influence, that we may become Tabernacles of his Grace ; that Christ our Saviour may be offered up, in humble Faith and holy Love, on the Altar of all our Hearts.

Before I conclude I must inform you, that there will be a Collection for the Support of these poor Children, these little Members of Christ, who wait for his *Loving Kindness* in the Midst of God's Temple. You are the

the Instruments designed to convey this Loving Kindness to them. You, who are *Christians*, will contribute to their Relief, because you are commanded to do it; it is your indispensable Duty. You who imagine there is any Merit in Acts of this Nature, are to do as you please; you will give, I suppose, from your own Principle. Remember, however, that if you value yourselves on these Performances, you set up for your own Saviours; and your very *Prayers will be an Abomination to the Lord.*

But I now address myself to the Christian Part of this Congregation. I desire you to convince all Unbelievers of the Sincerity of your Profession, and shew the Fruits of your Faith, by a liberal Contribution (if in your Power) to your poor suffering Brethren; even as God for Christ's Sake has had Pity on you.

You may observe, that at the Dedication of the Temple, the People made a *Willing Offering unto the Lord their God*: Let me advise you to be influenced by their Example, and in Compliance with your dear Redeemer's Command, *Go and do likewise.*



Before I conclude I must inform you that there will be a Collection for the Support of these poor Children, these little Members of Christ, who wait for his Love and Kindness in the Midst of God's Temple. You are the